

"THE TRUTH SHALL MAKE YOU FREE."—CHRIST.

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AN OLD TALE WITH A NEW MORAL.

Who has not heard of the siege of Calais,—honoured Eustace de St. Pierre and his companions,—gloried in the compassion of the Queen of England at that time,—and rejoiced in the success of the appeal made to the king. The whole of this affecting tale, which in the end reflects honour on all concerned, which has been thought a proper subject for the pen of the poet, the pencil of the painter, the burin of the engraver, and the chisel of the sculptor, and which we think can be viewed from our theological stand point also to some advantage and profitable account. But first to the facts as they really are recorded by *Sir John Froissart*, the only historian who has had the honour of handing down to us this interesting account and who lived contemporary with the event. Edward the Third, who after having closely invested the city of Calais in 1346, and the king of France having made many useless attempts to raise the siege, at last withdrew his army, and left it to its fate. "Then," says Froissart, "after the departure of the king of France with his army, the Calesians saw clearly that all hope of succour were at an end; which occasioned them so much sorrow and distress that the hardest could scarcely support it. They entreated therefore, most earnestly, the lord *John de Vienne*, their governor, to mount upon the battlements, and make a sign that he wished to hold a parley.

The king of England upon hearing this, sent to him *Sir Walter Manny* and *lord Basset*. When they were come near, the lord de Vienne said to them: "Dear gentlemen, you who are very valiant knights, know that the king of France, whose subjects we are, has sent us hither to defend this town and castle from all

harm and damage. This we have done to the best of our abilities; all hopes of help have now left us, so that we are most exceedingly straitened; and if the gallant king, your lord, have not pity upon us, we must perish with hunger. I therefore entreat that you would beg of him to have compassion upon us, and to have the goodness to allow us to depart in the state we are in; and that he will be satisfied with having possession of the town and castle, with all that is within them, as he will find therein riches enough to content him." To this *Sir Walter Manny* replied: "John, we are not ignorant of what the king our lord's intentions are, for he has told them to us; know then, that it is not his pleasure that you should get off so, for he is resolved that you surrender yourselves wholly to his will, to allow those whom he pleases their ransom, or to be put to death; for the Calesians have done him so much mischief, and have, by their obstinate defence, cost him so many lives, and so much money, that he is mightily enraged."

The lord de Vienne answered: "These conditions are too hard for us; we are but a small number of knights and squires, who have loyally served our lord and master, as you would have done, and have suffered much ill and disquiet: but we will endure more than any men ever did in a similar situation, before we consent that the smallest boy in the town should fare worse than the best. I therefore once more entreat you, out of compassion, to return to the king of England, and beg of him to have pity on us; he will, I trust, grant you this favour; for I have such an opinion of his gallantry as to hope that, through God's mercy, he will alter his mind."

The two lords returned to the king,

and related what had passed. The king said: "He had no intention of complying with the request, but should insist that they surrender themselves unconditionally to his will." Sir Walter replied: "My lord, ye may be to blame in this, as you will set us a very bad example; for, if you order us to go to any of your castles, we shall not obey you so cheerfully if you put these people to death, for they will retaliate upon us in a similar case."

Many barons who were present supported this opinion; upon which the king replied: "Gentlemen, I am not so obstinate as to hold my opinion alone against you all. Sir Walter, you will inform the governor of Calais, that the only grace he is to expect from me is, that six of the principal citizens of Calais march out of the town with bare heads and feet, *with ropes round their necks*, and the keys of the town and castle in their hands. These six persons shall be at my absolute disposal, and the remainder of the inhabitants pardoned."

Sir Walter returned to the lord de Vienne, who was waiting for him on the battlements, and told him all that he had been able to gain from the king. "I beg of you," replied the governor, "that you would be so good as to remain here a little, whilst I go and relate all that has passed to the townsmen; for, as they have desired me to undertake this, it is but proper that they should know the result of it."

He went to the market-place, and caused the bell to be rung; upon which all the inhabitants, men and women, assembled in the town-hall. He then related to them what he had said, and the answers he had received, and that he could not obtain any conditions more favourable; to which they must give a short and immediate answer.

This information caused the greatest lamentation and despair, so that the hardest heart would have compassion on them; even the lord de Vienne wept bitterly.

After a short time the most wealthy citizen of the town, by name *Eustace de St. Pierre*, rose up and said: "Gentlemen, both high and low, it would be a very great pity to suffer so many people to die through famine, if any means could be found to prevent it; and it would be highly meritorious in the eyes of our

Saviour, if such misery could be averted. I have such faith and trust in finding grace before God, if I die to save my townsmen, that I name myself as first of the six."

When Eustace had done speaking, they all rose up and almost worshipped him: many cast themselves at his feet with tears and groans. Another citizen, very rich and respected, rose up and said, "He would be the *second* to his companion *Eustace*;" his name was *John Daire*. After him *James Wisant*, who was very rich in merchandise and lands, offered himself as companion to his two cousins, as did *Peter Wisant*, his brother. Two others then named themselves, which completed the number demanded by the king of England. The lord John de Vienne then mounted a small hackney, for it was with difficulty he could walk (he had been wounded in the siege), and conducted them to the gate. There was the greatest sorrow and lamentation over all the town; and in such manner were they attended to the gate, which the governor ordered to be opened, and then shut upon him and the six citizens, whom he led to the barriers, and said to Sir Walter Manny, who was there waiting for him, "I deliver up to you, as governor of Calais, with the consent of the inhabitants, these six citizens; and I swear to you that they were, and are to this day, the most wealthy and respectable inhabitants of Calais. I beg of you, gentle sir, that you would have the goodness to beseech the king that they may not be put to death." "I cannot answer for what the king will do with them," replied Sir Walter; "but you may depend I will do all in my power to save them."

The barriers were opened, when these six citizens advanced towards the pavilion of the king, and the lord de Vienne re-entered the town.

When Sir Walter Manny presented these six citizens to the king, they fell upon their knees, and with uplifted hands said: "Most gallant king, see before you six citizens of Calais, who have been capital merchants, and who bring you the keys of the castle and of the town. We surrender ourselves to your absolute will and pleasure, in order to save the remainder of the inhabitants of Calais, who have suffered much distress and

misery. Condescend, therefore, out of your nobleness of mind, to have mercy and compassion upon us." All the barons, knights, and squires, that were assembled there in great numbers, wept at this sight. "The king eyed them with angry looks (for he hated much the people of Calais, for the great losses he had formerly suffered for them at sea), and ordered their heads to be stricken off. All present entreated the king that he would be more merciful to them, but he would not listen to them. Then Sir Walter Manny said: "Ah, gentle king, let me beseech you to restrain your anger; you have the reputation of great nobleness of soul, do not therefore tarnish it by such an act as this, nor allow any one to speak in a disgraceful manner of you. In this instance all the world will say you have acted cruelly, if you put to death six such respectable persons, who, of their own free will, have surrendered themselves to your mercy, in order to save their fellow-citizens." Upon this the king gave a wink, saying, *Be it so*, and ordered the headsman to be sent for; for that the Calesians had done him so much damage, it was proper they should suffer for it."

The queen of England, who was at that time with child, fell on her knees, and with tears said: "Ah, gentle sir, since I have crossed the sea with great danger to see you, I have never asked you one favour; now I most humbly ask as a gift, for the sake of the Son of the blessed Mary, and for your love to me, that you will be merciful to these six men." The king looked at her for some time in silence, and then said: "Ah, lady, I wish you had been any where else than here; you have entreated in such a manner that I cannot refuse you; I therefore give them to you, to do as you please with them."

The queen conducted the six citizens to her apartments, and had the halters taken from round their necks, new clothed, and served them with a plentiful dinner; she then presented each with nobles, and had them escorted out of the camp in safety.

How very far would popular ideas of justice, satisfaction, and propitiation go with the stern resolve of the king, that these six men must die, that the city full

might be forgiven, and the power and law of the king be thus magnified. Eustace de St. Pierre and his companions came forth to make an atonement, the wrath of the king must thus be appeased by blood. That the Calesians had rebelled and the king had suffered loss could not be denied. That the death of these noble patriots who desired but the pardon of the people of the city would make the city more loyal and its inhabitants more loving towards the king who exacted such severity, called justice or satisfaction is palpably absurd. The sufferers for others' pardon would for suffering be loved *the more* for its actual experience, and the monarch we feel would have been loved *the less* for his relentless deed. We admire these wealthy citizens who came forth willing to die that others might live. We honour the queen for the interest she took in their lives and freedom, and justice and mercy acquiesce in the course the king adopted in the end.

That all mankind have sinned against the king of heaven, rebelled against him, and suffered too for sin we believe; but to whom can they go for pardon or to be restored to his favour, but to himself who has declared, "I, even I, am he that bloteth out thy transgressions for mine own sake, and will not remember thy sins." There is no personage of superior mercy in this universe than God, and it is derogatory to him to entertain any other thought than this. The Bible teaches this, and one of the most beautiful passages of the Koran is this, "It was once demanded of the fourth califf (*Aaly*) 'if the canopy of heaven were a bow; and if the earth were the cord thereof; and if calamities were the arrows; and if *Almighty God*, the tremendous and glorious, were the unerring Archer; to whom could the son of Adam flee for protection?' The califf answered and said, 'The sons of Adam must flee unto the Lord.'" The six wealthy citizens of Calais, the nobles of the court, and the queen pleading with the king but faintly represent the common idea, of too many churches, of the means of pardon, which reflect less honour on the King of Kings, than the account we have given of King Edward the Third.

ORIGIN OF PAPER MONEY, AND THE BANK OF ENGLAND.

PAPER money, and money banks, however much we feel the smart in the North of England at present of their abuses, have had and will have for ages their great uses; a war emergency was the origin of the former, to save our cash from thieves and robbers was the origin of the latter.

The Count de Tendilla, while besieged by the Moors in the fortress of Alhambra, was destitute of gold and silver wherewith to pay his soldiers, who began to murmur, as they had not the means of purchasing the necessaries of life from the people of the town. "In this dilemma," says the historian, "what does this most sagacious commander? He takes a number of little morsels of paper, on which he inscribes various sums, large and small, and signs them with his own hand and name. These did he give to the soldiery, in earnest of their pay.—"How," you will say, "are soldiers to be paid with scraps of paper?" Even so, and well paid, too, as I will presently make manifest, for the good Count issued a proclamation, ordering the inhabitants to take these morsels of paper for the full amount thereon inscribed, promising to redeem them at a future time with gold and silver. Thus, by subtle and most miraculous alchemy, did this cavalier turn worthless paper into precious gold and silver, and make his late impoverished army abound in money," The historian adds, "The Count de Tendilla redeemed his promises like a loyal knight; and this miracle, as it appeared in the eyes of the worthy Agapida, is the first instance on record of paper money which has since spread throughout the civilized world the most unbounded opulence."

This happened in 1484; and thus we see that paper money, notwithstanding all the maledictions which have been bestowed upon it by the ignorant, the unbelieving and the faithless, was the adjunct of the invention of printing, the discovery of the western world, the Protestant Reformation, and the increased impulse given to civilization, industry and learning. The more intelligent and prosperous a people, the more it has abounded; and though it has, like all the other attributes of civilization

and liberty, been occasionally abused and degenerated into excessive license, yet the good it has effected has outweighed a hundred fold all the evils, and from the rashest and wildest accelerated stages of its progress, we have never been driven anywhere near the point from which the forced and premature march began. It needs wise regulation, like personal liberty and political right, and like these last it can be subjected to the despotic control of no governmental action among a free and enlightened people.

So late as the time of the Restoration every merchant kept a strong box in his own house; and when an acceptance was presented to him, told down the crowns and Caroluses on his own counter. Gentlemen locked up their gold in their counting-houses, or travelled with it in their coaches. Those were the halcyon days of thieves, when a burglar would often be able, after a single night's work, to retire with a fortune; and highway robbery was a lucrative profession, whose adepts were styled "Gentlemen of the road."

By the end of Charles I's reign it was discovered that it was both safer and more convenient to have agents to keep the cash of commercial houses. This new branch of business fell naturally into the hands of the Goldsmiths, who were accustomed to traffic largely in the precious metals, and who had vaults where masses of bullion could lie secure from fire and robbers. It was at the shops of the goldsmiths of Lombard street that all the payments in coin were made. Other trades gave and received nothing but paper.

Of course the goldsmiths, from being the treasurers, soon became masters of the city.—Goldsmiths were the money lenders. Goldsmiths furnished the funds for all new enterprises. A goldsmith's note passed current on 'Change for cash. The nobility had to court the favour of the goldsmiths, and royalty itself, when a government loan was needed, privately summoned some of the wealthy goldsmiths to its audience chamber.

The same reasons which led the community to gather their cash into fifty vaults instead of leaving it scattered among a thousand, soon led them to see that it would be still better to keep it in one, instead of fifty. In William the Third's time the matter was freely dis-

cussed, and in 1694 it took the definite shape of a plan for a National Bank.

Of course so great a change was not effected without bitter opposition. A large class denounced the "Bank of England" with much violence and vindictiveness. Tories declared that banks were Republican institutions, and predicted the ruin of the monarchy. Whigs declared it would be an instrument of Royal tyranny worse than the Star Chamber, and predicted the ruin of English liberty. The nobility suspected it to be a scheme to elevate traders above the peerage, and the poor were made to believe it a new device to grind them to the dust. Nevertheless, the bank was established, and gained popular favour, less by arguments than by its manifest convenience and utility. It lived and grew and prospered, and for all prospered, and for a hundred and fifty years the wealth of England has lived and grown and prospered with it.

TERRIBLE FRUITS OF ERROR.

IN our pages last month we gave an extract from a work of Professor Buchanan which affirmed that a vast number of cases of lunacy are caused through religious excitement; and also a few words of the Rev. A. A. Livermore, the commentator, who says, "We have already heard of several cases of derangement and it will be found that our insane asylums have gathered an unusual number into their walls in the year 1858." Many are prone to doubt that such results can arise from so pure a source as religion, no such results attend, we believe, the teaching of Christ; and we can have no better proof than the following well-authenticated cases, all by one mail from America, that the doctrines of religious revivalism are not the doctrines of Christianity. Does the teaching of Christ, even enthusiastically received, make men and women mad? Certainly not,—religious revivalism does—read the following cases:

INSANITY AND DEATH.—A few days since we chronicled the fact that a citizen of Winchester, who had become insane in consequence of the religious excitement now existing, had been conveyed to the Lunatic Hospital, and now we regret to announce his death, which took place at

that institution yesterday morning. The deceased was a worthy and estimable citizen, enjoying the confidence and respect of the community.—*Boston Journal*.

Two somewhat remarkable cases of insanity have recently occurred in a single family in this city—the victims being Mr. Henry C. Peck, a respectable citizen residing in Richmond-street, and his wife. Both of them felt much interest in the revival now progressing here, and recently have allowed religious subjects to so constantly press upon their thoughts as to prevent them from eating or sleeping with much regularity. Within a few days both have manifested unmistakable signs of insanity, and Mr. Peck, when not under the influence of chloroform, has had to be handcuffed to prevent him from injuring himself and those about him. Mrs. Peck, as is not unusual in such cases, believed that God had commanded her to fast, and had thus refused food for several days, save on one or two occasions. She also imagined that her children had been commanded to fast; insisted that they should refuse food, and was so reckless in her chastisement of them when they disobeyed her, that she also had to be confined. We learn from the *Telegraph* of last evening, that steps were taken for the removal of Mr. Peck to the Butler Hospital.—*Providence Post*.

FATAL RESULT.—Mrs. Peck, wife of Henry C. Peck, who last week became insane from mental excitement upon religious subjects, as noticed in the *Post* died on Sunday. Her husband, who has been removed to the Butler Hospital, as yet exhibits no signs of recovery.—*Providence Post*.

The Winsted, Ct., *Herald*, states that the wife of a well-known and highly respected gentleman in a neighbouring village, has gone crazy from intense feeling in the present revival, and has attempted suicide. And yet she is described as a lady of more than ordinary mental balance, intelligence and cultivation.

The unsophisticated yeomen of both sexes attended these meetings under the influence of that kind of excitement usually taken for spiritual regeneration or "change of heart." The furor of the participants in the religious exercises was of so extravagant a character at times that some one of them actually shrieked, others stamped,

and one is reported to have fairly jumped over a stone wall in a paroxysm of holy feeling. Among the enthusiasts was a farmer, past the middle age, who was previously remarkable for his quiet demeanor, but who, by frequenting the meetings, became at last a confirmed maniac. Last week the poor man was submitted to an examination by physicians of Kingston, who pronounced his case hopeless. In consequence of the result the meetings were discontinued.—*Kingston (Can.) News.*

TERRIBLE TRAGEDY CAUSED BY RELIGIOUS INSANITY.—A most brutal, cold-blooded and horrid murder was committed in the town of Plympton, Canada, a few days ago, resulting from religious excitement. A man named Henry Hardy, and his uncle, Mr. McGregor, were in the woods cutting timber. Another man named Martin Jackson was working not far off, who came up to get some fire, when Hardy attacked him with his axe, and literally cut him to pieces, and piling wood over the body, set the pile on fire! McGregor and another man attempted to interfere to stop the butchery, but had to flee to save their lives. The testimony of his brother-in-law, Mr. McGregor, and others, where he lived, showed he had been labouring under a religious insanity at times, for several days, caused by undue religious excitement in the neighbourhood—that he was a person of temperate habits and mild temper.—*Buffalo Courier.*

The record is not yet sealed up. It is not religion, but false theology which produces such fruits as these. They excite and strain the mind, and drive men on to despair and ruin. Let our readers read the facts as are here given, and then not only decide that these doctrines are false, but that they will do what in them lies for the prevalence of nobler and better views. Let not any of our readers shrink from the important mission of spreading among the people the sound, scriptural and rational doctrines of Christian Unitarianism; and be not retarded in this peculiar work by that silly sentimentalism which says opinions and doctrines are nothing. Truthful opinions make men sober-minded and godly. false opinions have the power of producing insanity and death, so we have seen. Our doctrines are salvation to both body and soul.

SIN—DEATH.

THE Prophet's words must be familiar to all Bible readers: "The soul that sinneth, it shall die."

1. The body does not sin, and the body does not die for the soul's sin. The soul sins, and the soul dies.

2. The soul that sins, it shall die, not for Adam's sin, but for its own. Every sinner shall die for himself, and bear the punishment of his own sin. The son shall not bear the iniquity of the father; the righteousness of the righteous shall be upon the righteous, and the wickedness of the wicked shall be upon the wicked: no soul shall die for another's sin; the soul that sinneth, it shall die.

3. The language is positive. It shall die. Repentance is no bar against this death. The atonement will not arrest or annul it. God will by no means clear the guilty. He that doeth wrong shall receive for the wrong he hath done. The soul that sins, it SHALL die.

4. This death cannot be eternal. All souls have sinned, all must die; and were eternal death the penalty of the law, all souls must bear it and endure eternal death. Not one soul can in that view be saved. The word ETERNAL death does not occur in the Bible. The doctrine is not there.

5. The death is moral and spiritual. "In the day thou eatest thereof, thou shalt surely die." "To be carnally minded is death." Every soul that sins dies, dies to purity, to happiness, to peace, to all pure and holy delight. "There is no peace," saith my God, to the wicked."

6. From this death there is redemption in the Gospel. The dead can live. The prodigal son was dead, but restored to life. The Ephesians were "dead in trespasses and sins," but quickened by the truth and spirit of God into newness of life.

7. This redemption will be universal. Grace will superabound the reign of sin. "As in Adam all die, even so in Christ shall all be made alive." Death, the last enemy, (and of death sin is the sting,) shall be destroyed, swallowed up in victory, and God be all in all.

"His own soft hand shall wipe the tears

From every weeping eye,

And pains, and groans, and griefs, and fears,

And death itself shall die."

ARE MIRACLES IMPOSSIBLE?

[PART OF AN ADDRESS DELIVERED AT AN AGRICULTURAL MEETING BY THE HON. EDW. EVERETT.]

A CELEBRATED sceptical philosopher of the last century—the historian Hume—thought to demolish the credibility of the Christian Revelation, by the concise argument, “It is contrary to experience that a miracle should be true, but not contrary to experience that testimony should be false.” The last part of the proposition is unhappily too well founded; but in what bookworm’s dusty cell, tapestried with the cobwebs of ages, where the light of real life and nature never forced its way;—in what pedant’s school, where deaf ears listened to dumb lips, and blind followers are led by blind guides—did he learn that it is contrary to experience that a miracle should be true? Most certainly he never learned it from sower or reaper—from dumb animal or rational man connected with husbandry—poor Red Jacket off here in Buffalo Creek, if he could have comprehended the terms of the proposition, would have treated it with scorn. Contrary to experience that phenomena should exist which we cannot trace to cause perceptible to human sense, or conceivable by human thought? It would be much nearer the truth to say that within the husbandman’s experience there are no phenomena which can be rationally traced to anything but the instant energy of creative power.

Did this philosopher ever contemplate the landscape at the close of the year, when seeds, and grapes, and fruits have ripened, and stalks have withered and leaves have fallen, and winter has forced her icy curb even into the roaring jaws of Niagara, and sheeted half a continent with her glittering shroud, and all this teeming vegetation and organised life are locked in cold and marble obstruction; and after week upon week and month upon month have swept with sleet, and chilly rain, and howling storm, over the earth, and riveted their bolts upon doors of nature’s sepulchre; when the sun at length begins to wheel in higher circles through the sky, and softer winds breathe over melting snows—did he ever behold the long hidden earth at length appear, and soon the timid grass peep forth, and anon the autumnal wheat begin to paint the field, and velvet leaflets to burst from purple buds, throughout the

reviving forests, and then the mellow soil to open its fruitful bosom to every grain and seed dropped from the planter’s hand, buried but to spring up again, clothed with a new mysterious being; and then as more fervid suns inflame the air, and softer showers distil the clouds, and gentler dews setting their pearls on twig and tendril, did he ever watch the ripening grain and fruit, pendant from stalk, and vine, and tree; the meadow, the field, the pasture, and grove, each after its kind, arrayed in myriad tinted garments, instinct with circulating life; seven millions of counted leaves on a single tree, each of which is a system whose exquisite complication puts to shame the shrewdest cunning of the human hand; every planted seed and grain which had been loaned to the earth compounding its pious usury, thirty, sixty, a hundred fold—all harmoniously adapted to the sustenance of living nature,—the bread of a hungry world; here a corn field, whose yellow blades are nodding with the food of man; there an unplanted wilderness,—the great Father’s farm,—where he “who hears the raven’s cry,” has cultivated with his own hand his merciful crop of berries, and nuts, and acorns, and seeds for the humbler families of animated nature—the solemn elephant, the browsing deer, the wild pigeon, whose fluttering caravan darkens the sky; the merry squirrel, who bounds from branch to branch, in the joy of life; has he seen all this,—does he see it every year and month and day,—does he live, and move, and breathe, and think, in this atmosphere of wonder,—himself the greatest wonder of all, whose smallest fibre and faintest pulsation is as much a mystery as the blazing glories of Orion’s belt,—and does he still maintain that a miracle is contrary to experience? If he has, and if he does, then let him go, in the name of Heaven, and say it is contrary to experience, that the August Power, which turns the clods of the earth into the daily bread of a thousand million souls could feed five thousand in the wilderness!

The less you leave your children when you die, the more they will have twenty years afterwards. Wealth inherited should be the incentive to exertion. Instead of that, “it is the title-deed to sloth.” The only money that does a man good is what he earns himself. A ready-made fortune, like ready-made clothes seldom fits the man who comes in possession.

DOING GREAT THINGS.

THE REV. Baldwin Brown, of Liverpool, an able, liberal and popular Independent Minister, in one of his published sermons, remarks, "They (the Unitarians) never yet have done any very great thing in the world that will stand before the ages, and my fear is, that it is because they lack the central truth." We know nothing what Mr. Brown may mean by "*the central truth*," the first and great commandment is "There is One God," this we do not lack; and faith, that Jesus is the Christ the Son of God, may be the central truth of Christianity, if so, this faith we also have. There is a central mistake among the churches of our land on Unitarianism. They are always speaking of Unitarianism as something different from Christianity, whereas it is nothing more or less than what is taught by Jesus Christ. It acknowledges no other Lord or Master than he; and knows him only from the record he has given of himself. So if there is a central truth wanting in the teaching of Jesus Christ, we plead guilty of lacking in our religious faith that truth, but only if the gospels lack that truth. Unitarianism is gospel religion and nothing more or less, and can be expressed in gospel words. We fear the central truth of many of the churches, which despise us, weighed in this balance, would be found wanting.

"*But Unitarianism has done no very great things that will stand before the ages.*" This is the rock on which many a life makes shipwreck, "despising the day of small things," whose time is spent on the watch tower for high things, not content to move in the sphere of quiet usefulness and goodness, possessed with a feverish anxiety to do some great thing, produce some startling and tremendous result, awaken the whole attention of the wide world, command as by an electric shock the gaze of all earth's inhabitants upon our sayings and doings, and hear the exclamations "amazing," "astonishing," "wonderful," "miraculous," and failing this, nothing else to be regarded as worth an earnest and continued effort, not being very great things that will stand before the ages. We deplore that the individual and denominational existence of many are made to rest upon the hope of

doing great and startling things; we rather emulate the humbleness of mind which dictated the words, "Mind not high things," and we trust in the promise of the Master who has said, that a *cup of cold water* given to a *little one* will not lose its reward.

After all we feel disposed to ask what is really meant by doing very great things that will stand before the ages? We hope it is not meant exciting a wonder and uneasiness throughout the civilised world, at rapid progress, such as the Mormons have caused; for we do not think that this will stand much to their credit before the ages. We know the rapidity of the success of some religious bodies is regarded as evidence that they are the chosen of God. We do not weigh moral and religious truths in such a balance, for when we read the other day the statement of Dr. Dewy, of America, that the three denominations of Unitarians, called in America, Christians, Universalists, and Unitarians, were numerically as powerful as the Methodists, we rejoiced, but were not strengthened in our conviction by this fact, that our religious views were God's truth. No, we think it is a greater thing to be among the few from a firm conviction of the truth, and to believe that we are right; than to be with the many, and because they are many, to believe, therefore, they are not wrong. In this way many of our societies do great things; they are small, poor, ridiculed and anathematised, yet they hold on in the firm conviction of the truth and goodness of their principles, and make sacrifices that stamp their characters with moral heroism worthy the admiration of the ages, yet never minding whether the ages care for them or not.

Still, we would like to know what is meant by doing very great things, that will stand before the ages. Certainly some churches have been noted for one great thing, others for another; some have rendered themselves famous, others infamous. Now we do not know that even the church to which Mr. Brown belongs has done any of those great things which startle the world, and stand out on the page of the historian to the wonder of the ages. And yet we are not so deluded by the sound of great things but to

honour the Independent Church above the most of religious denominations. Roman Catholicism has done some great things; that will stand before the ages, so have other churches, and so have all churches however numerous their errors and gross their superstitions, where the words and example of Jesus Christ have been brought prominently forward with commendation they have had their moral and devotional fruits. The Unitarian church has not been without those fruits. Patriots, poets, philosophers and pietists have been nursed in her bosom, her theologians of all men have best defended Christianity from the attacks of infidelity; they have taken the sting and strength out of the weapons formed against religion by weeding out the superstition that would have proved her final ruin. Unitarianism has spoken to the tempest of religious bigotry and calmed its rage very much; and has proved the resting place, and religious home, of many an inquiring mind and honest doubter. Her mental greatness, moral goodness, and universal charity are acknowledged among the churches, and she has been ever foremost, for many years, against all oppressions, political, social, and religious. But these are not very great things; well, we'll call them small things, may she ever hold on her way doing these small things, in the end it will be worthy of record what she has done, and will have a reward for not despising small things. This huge universe is made of little things; all its material grandeur and sublime scenery are made of atoms of matter, blades of grass, little leaves, and simple flowers, these are small things. The most magnificent and glorious life to stand before all ages was made of little things, in a small corner of the earth, with a few fishermen, despised by lovers of great things, he was content to go about doing good in his humble and benevolent way, sitting upon a well talking to a poor woman or in a borrowed upper room talking to a few poor men, and yet all nations shall learn *his* name and call *him* blessed; while that inflated monarch who said, I will build these huge pyramids of stone that will carry my name to remotest generations, *his* name is lost for ever.

Long ago, in childhood, we recollect of reading a "*Fairy Tale*" more correct

than many a sermon. The band of fairies was gathered, each had to narrate the task performed since the previous meeting, a reward was to be given by the principal, to the best employed during the interval of the meeting. One had wonderfully voyaged round the whole earth, another had attended the courts of all the great princes and potentates of the earth, one had made robes of exquisite grandeur, so they had all been trying to surpass each other in doing great things, until one blushing told her story of having to attend to the wants, weaknesses, and sufferings of those around her, and had not been enabled to do anything great. She received the laurel of honour that day for being best engaged. And at the last day, the Master has said, those who come pleading having preached in his name, prophesied in his name, wrought miracles, done wonderful works, "*great things*," considered great by them and the world, he will tell them he knows them not; while a cup of cold water, kindness shown to the poor, hungry, naked, stranger or prisoner shall have its glorious reward. Loose not life in waiting to do some great thing. "Mind not high things, but be content with small things," (so reads the original of St. Paul's advice.) And when our Church is assailed for not working wonders, we will read again the wise remarks of the Unitarian minister in the *Christian Reformer* of last month, page 333.

"Why impute to us our difficulties as faults, or our seeming ill success as ill-doing? What is the use of telling us that we are not the popular sect? That we have not full chapels like Mr. Spurgeon? That we have not class-meetings like the Methodists? That we have not deacons like the Independents? That the temperature of our worship does not rise to fever-heat? That our ministers seldom preach or pray extempore? It needed no croaker to tell us all this. We know very well that we are in contrast, rather than competition, with all the popular sects. We try to do precisely what they cannot. We confess we cannot do what they do. The spirit of some of their plans does not suit us. The want of numbers precludes the imitation by us of some plans that we would perhaps adopt. We have our work, as surely as they have theirs;—aye, and

a far more distinctive work. Half their sects could be spared; but not ours. What matters it to Religion or to Morals, whether a man worship by the Church creeds, or the Independent or Methodist free prayer? Whether he believe in the Wesleyan Conference, or in the New-Connexion Conference, or in the Free Methodist Conference? What are all these questions, and those which divide several other sects, compared with the living and worshipping service of a theology in accordance with Reason, and a Morality inspired directly by Religion. Shall we lament, and whine, and croak, and despair, because other places are fuller than ours? Because the genuine terrors of orthodoxy hold sway over the multitudes, and its shadowy form pleases multitudes more, while mere conformity, habit, fashion, acknowledged worldliness, lead other multitudes to more suitable shrines than ours; shall we doubt whether our testimony is true, or right, or a blessing to the world? Let us accept our evident mission like men. Our office is to be unpopular,—yet to be thoroughly respected and approved. It is to be pointed at as dreadful heretics,—yet acknowledged as good moralists, and to sway unacknowledged the faith of more orthodox people. It is to be reviled and loved, denounced and followed, for truer merits than those which the poet described as earning such feelings."

THE MILD REBUKE.

BY GRACE GREENWOOD.

It was at a rectory, in the north of England, that two young children, a boy and a girl, were looking out of a nursery window, one morning in the early winter—the morning of the first snow. The girl, who was about seven years old, was a beautiful, simple-hearted, amiable child, the daughter of English parents, residing in India. Some months previous to this winter morning, she had been sent to England, on account of her delicate health, and confided to the care of her mother's sister, Mrs. Graham, the Rector's wife. Her name was Margaret Pelham; but she was called Meggie, and Meg, and Peg, and various other nicknames, by her English cousins.

Little Margaret's chief playmate at the Rectory was her cousin Archie, a boy

only two years older than herself—but feeling ever so much bigger and wiser; for he was an only son, a clever and rather conceited young gentleman. He was good-natured, and loved his cousin—but he loved better to tease and hoax her. Having lived all her life in India, Meggie was exceedingly ignorant of customs and things in her new home, and was continually making laughable mistakes, and asking the most absurd questions. This "greenness," as he called it, gave Archie immense delight, and he was never tired of mystifying and hoaxing the sweet-tempered little girl, who never resented his quizzings and practical jokes. Of course, it never occurred to the silly boy that he was just as ignorant about India, as Meggie was about England.

This morning, the children being left for a time alone in the nursery, he was having a rare time at his favourite amusement. Meggie had never before seen snow, and was full of innocent wonder and admiration. "Oh, Cousin Archie," she said—"the pretty white clouds we saw yesterday, all fell down in the night! Did you hear the noise?"

"Clouds!" cried Archie, with a sort of contemptuous laughter; "Why, you poor little Hindoo, that's *snow*, and it came down so slow and soft that nobody heard it."

"Oh, is that snow?" said Meggie, laughing good-humoured at her own ignorance. "How beautiful it is!—so soft and white. It looks just like my little dovey's feathers. I think, Archie the Angels' beds must be made out of snow—aint they?"

"Oh yes, of course; it would be so warm and comfortable, you know."

"Yes, it looks nice and warm. I think God must send it down to keep things from dying of cold. He puts the grass and flowers to bed so, don't he?" said simple and wise little Meggie.

Archie could not stand this. He shouted and clapped his hands, and even rolled on the carpet in an ecstasy of boyish fun, crying out—"Oh, how jolly green!—how jolly green!"

"What?" said Meggie, "I don't see anything green. All is white, as far as I can see. The trees and bushes look as though they had nightgowns and night-caps on. How pretty the snow is—how

clean and soft! I should like to run about in it—wouldn't you, Archie?"

"Oh yes, it's prime fun," replied the mischievous boy—"but it's no rarity to me. I'm used to it, you know. But *you* would delight in it, especially with bare feet. That way it is jolly—better than wading in a brook. Suppose you try it, Peg!"

It required little urging to persuade the simple child to take off her shoes and stockings, and run down with her cousin to the great hall door. She threw on her little cloak, for she said to herself—the wind may blow cold for all the warm snow on the ground."

The children met no one on their way.—Archie, with some difficulty, opened the door, then said—

"Now Peg, run quick, away into the pretty snow, and see how nice it feels—just like down."

Meggie did as she was bid, and Archie slammed the door after her, and bolted it, laughing uproarously. You may be sure the poor little girl soon found how cruelly she had been hoaxed, and ran back again. She knocked at the door, crying—

"Oh, Cousin Archie, do let me in! The snow isn't nice at all—it's so cold it freezes my feet. Do, do let me in."

But Archie only laughed and danced like a young savage for a minute longer—then seemed to be trying to open the door, and called out in some trouble that he could not move the bolt. Little Meggie sat down on the door-step, and waited patiently till she was almost frozen. At last, after getting nearly exhausted in tugging at the heavy bolt, Archie succeeded in shoving it back. He found his little cousin so benumbed that he was obliged to carry her in his arms all the way to the nursery. Then he sat her down by the fire, chafed her hands and feet and put on her stockings and shoes, saying many times—"I am sorry, Meggie, dear—I am so sorry!"

"Oh, never mind—it was only a joke," said Meggie, and tried to smile, though she suffered a great deal more than Archie knew of.

But Meggie's troubles were only begun.—When they went down to breakfast, Mrs. Graham, who had seen from the parlor window the tracks of little bare feet in the snow, questioned the

children about them. Meggie owned at once that she had ran out barefoot in the snow, because it looked so soft and nice—but said not a word about Archie's having prompted her to the foolish act; and I really blush to say that Archie himself was not frank and brave enough to acknowledge his fault. The fact is, he was afraid of his father, who was a stern and godly man, and had small mercy for the sins of little folks. Both the Rector and his wife reproved Meggie for her thoughtlessness, and the gentle little girl shed some silent tears—but, after all, I think Archie, who sat trying to gulp down his breakfast with a bold face, suffered the most.—All day long he was unusually kind to his cousin, and she soon got over her sadness, and was as merry and loving as ever.

The next morning when the house-maid came to awake Archie, she told him that his cousin had been taken very ill in the night—so ill that they had to send for the doctor, who feared that she might never get well. She had taken a violent cold, some way, she said.

Archie hurried on his clothes, and ran down to the nursery. He found his mother sitting by Meggie's little bed, looking very sad and anxious. He stole up to his cousin, and taking her little hand, hot with fever, bent down and kissed it, with a burst of bitter tears, sobbing out—"Oh, Meggie forgive me—do, do forgive me!" "Forgive you for what, Archie?" asked Mrs. Graham.

"For being cruel and cowardly, mamma. It was I who sent Meggie out into the snow, barefoot, and then was afraid to take my share of the blame. I was so miserable all day. I came near owning it when you kissed me good-night—but papa looked so solemn, I *couldn't*. I didn't say my prayers—I felt too mean to pray."

"God forgive you, my son!" said Mrs. Graham, somewhat sternly—but little Meggie murmured in a sweet, faint voice—

"Oh, Cousin Archie, why did you tell! Maybe I would have died, and nobody but us would ever have known anything about it."

Meggie did not die, however. She got well after a long illness—quite well. But this was the last of Archie's hoaxing.

ESSENCE OF RELIGION.

Much controversy has taken place in reference to what constitutes religion, all agreeing, however, that true religion is the divine power to save; or, in other words, to enjoy religion is equivalent to being in a state of salvation. One party places great stress upon faith, and glorifies belief in some particular dogma as the one thing needful, while others will let "graceless bigots fight" about their particular faith, declaring that "his faith can't be wrong whose life is in the right." We doubt very much whether a separation between faith and works can be effected, but if they can be, and one is to be elevated above the other, and to act independent of it, our preference would be decidedly in favour of works—we mean of course good works—such as the conscience approves; such as cast out all fear, and give boldness in the judgment. In looking over the *Israelite* our eye fell upon some good thoughts on this subject. If this be the Judaism of to-day, we are led to the conclusion that it has undergone a great change during the last eighteen centuries, or else it was most shamefully perverted from the right way during our Saviour's day. The Jews opposed bitterly the progress of the Saviour, and that was mostly on account of his doctrine.—The following is the article to which we allude:—

"The object of religion is, according to our text, 'to live with it,' to which our ancient sages added the comment, 'and not to die with it,' viz. to preserve and prolong life and health, and secure happiness, and not to shorten or impair life or health, or render man in any way miserable or wretched.

Maimonides already tells us in his *Morch Nebuchim*, on this topic: The Heathens thought they must kill themselves or render themselves miserable, in order to worship their God acceptably. Therefore, they bruised and wounded each other, in order to please their imaginary deities, as the Baal prophets did, on Mount Carmel, in presence of Elijah and all Israel. Therefore, they sacrificed their captives of war and other men, nay, even their own sons and daughters, to Moloch and the other gods, to please or pacify them, when they were supposed to be angry. In their gloomy views of religion the Hindoos threw themselves under the car of Juggernaut, to be crushed in honour of that god, and the Egyptians mutilated their own bodies for the same purpose. God, however by Moses and the prophets, taught Israel, that the performance of their religious duties is for the purpose, 'If man observes them he will live by them,' to live happy with them and not to die.

If Sacred Scripture had not expressed this doctrine, as it does almost on every page, our own reflection would teach us all this. Consider God the supreme goodness—and none can reasonably consider him otherwise—and you are at once convinced that man was created to be happy, here and hereafter. Hence the Law of God must have the object in view, to make man happy here and hereafter, to which, no doubt, the preservation of health and a vigorous body are necessary. If here we are on this sublunary sphere to prepare ourselves for eternity, the prolongation of life must be a paramount duty of man, in order to prolong the time he has for preparation to enter the portal of eternity. And it nature is to be our teacher, then self-preservation is taught us as the first law of every animate being. Therefore, Judaism teaches: "It is man's duty to preserve his life and health, and

acquire happiness, if not higher duties demand sacrifices!"

This doctrine expounds numerous laws of the Bible. It tells us why Scripture prescribes the laws of society, of justice and liberty; because man can be happy only in an organized society, where the laws of justice protect his rights and liberties. It tells us why Scripture contains laws of diet, cleanliness, change of air, bathing in cold water and other sanitary ordinances; because the preservation of health is a religious duty. It tells us, moreover, why Scripture teaches laws of intermarriage and conjugal intercourse, because the preservation of a vigorous race is also a religious duty. It is quite natural, that the Bible should also teach laws of moderation and temperance.—Whenever the laws mentioned in this paragraph will be better understood and carried more conscientiously into practice, mankind will be decidedly benefitted, and the tangible object of religion will be fulfilled. Man, we suppose, will then also be prepared, capable and willing to realize also the higher object of religion; for hypocrisy and small vices, which are the chief cause of complaint, are mostly the result of weakness.

If we, then look on the biblical precept, "Love thy neighbour as thyself," we know already what it teaches first. It tells us that it is our duty to assist our neighbour in the preservation of his life and health, and the pursuit of happiness, while virtue dictates to perform this duty even at the risk of our own.

Those who are accustomed to consider religion a matter of heaven, only given to man for the sole purpose of pleasing God, must consider this object of religion quite profane; but Judaism teaches: "The law was not given to the ministering angels"—"The heavens are God's heavens and the earth was given to the sons of Adam."—Religion is the rule of life, our light and guide in this sublunary world, pointing to the home beyond the stars.

It is remarkable, indeed, that this tangible object of religion was, to a large extent, altogether lost sight of by most religious creeds except Judaism. This earth is a vale of weeping, such was and still is the view of many religious men, and religion must draw his attention as much as possible from this earth and direct it to a future life. This doctrine made of the pious dead men, who care not for this world, neither for themselves nor their neighbour. This was too convenient a doctrine for tyrants and despots, that they should not have promulgated and supported it.

It, furthermore, casts gloomy prospects on life and its enjoyments, so that life was not considered worth the living: life was only granted for the purpose of deadening men's passions and yielding to contemplation and prayer. This again was a doctrine too useful to priests, that they should not have taught and supported it.

Therefore, by losing sight of this object of religion, mankind was delivered into the hands of despots and priests: life was made a curse on man; he was robbed of this earth and its joys; and made forgetful of his duty to his fellow man, whose happiness was not a part of the religious programme.

Judaism opposes this doctrine by divine authority. It says man is the creature of two worlds, moral and carnal, mental and physical; religion must have the double object, to render him happy in his double existence, here and hereafter. It must sanctify him and prepare him for a better life; it must lead him through this life to the reign of light and truth. This must be the object of true religion."

FIVE HUNDRED SCRIPTURAL ARGUMENTS FOR CHRISTIAN UNITARIANISM.

"I will show thee that which is noted in the Scripture of truth."—Daniel, 10th ch., 21 v.

"For we are not as many, which corrupt the word of God; but as of sincerity, but as of God, in the sight of God speak we of Christ."—2nd Corin. 2nd ch., 17th v.

THE SCRIPTURAL AND UNITARIAN DOCTRINE OF JESUS CHRIST.

Our faith in the offices, teaching, life, and death of Jesus Christ is scriptural, rational, and practical. Because we dissent from some views which are held regarding the nature of Christ, and the object of his death, it is most unfair to represent Unitarians as not believers in Christ. The following scriptural teaching regarding Christ we unfeignedly believe.

AUTHOR AND FINISHER OF OUR FAITH.

"Looking unto Jesus as the Author and Finisher of our Faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."—Heb. xii, 2.

ANointed AND APPROVED OF GOD.

"God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good."—Acts x, 38. "Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."—Heb. i, 9. "Jesus of Nazareth a man approved of God among you by miracles, and wonders, and signs which God did by him in the midst of you."—Acts ii, 22.

BELOVED SON AND SERVANT OF GOD.

"And lo a voice from heaven, saying. This is my beloved Son, in whom I am well pleased."—Matt. iii, 17. "Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles."—Matt. xii, 18.

BREAD OF LIFE.

"Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven; for the bread of God is he which cometh down from heaven, and giveth life unto the world.....And Jesus said unto them, I am the bread of life: he that cometh unto me shall never hunger; and he that believeth on me shall never thirst."—Jn. vi, 32, 35.

THE CHRIST, SON OF THE LIVING GOD.

"But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."—Matt. xvi, 15, 17. "The high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said I am."—Mark xiv, 62. "And we believe and are sure that thou art the Christ the Son of the living God."—Jn. vi, 69. "The Son of God with power, according to the spirit of holiness,

by the resurrection from the dead."—Rom. i, 4. "The Son of the Father in truth and love."—2 Jn. 3.

DELIVERER.

"And so all Israel shall be saved: as it is written. There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."—Rom. xi, 26. "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, and to preach the acceptable year of the Lord."—Luke iv, 18.

EXAMPLE OF HUMILITY AND PATIENCE.

"If I, then, your Lord and Master, have washed your feet; ye ought also to wash one another's feet. For I have given you an example, that you should do as I have done to you."—Jn. xiii, 15. "Jesus Christ might then shew forth all long-suffering, for a pattern to them which should hereafter believe."—1 Tim. i, 16. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls; for my yoke is easy and my burden is light."—Matt. xi, 30.

EXALTED OF GOD.

"Him hath God exalted with his right hand to be a Prince and Saviour, for to give repentance to Israel, and forgiveness of sins."—Acts v, 31. "Wherefore God also hath highly exalted him, and given him a name which is above every name."—Philip ii, 9.

FOUNDATION.

"For other foundation can no man lay than that is laid, which is Jesus Christ."—1 Cor. iii, 11. "Jesus saith unto them, Did ye never read in the scriptures, the stone which the builders rejected, the same is become the head of the corner."—Matt. xxi, 42. "And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone."—Eph. ii, 20.

AS GOD WITH US.

"And they shall call his name Emmanuel, which being interpreted is, God with us."—Matt. i, 23. "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me."—Matt. x, 40. "That a great Prophet is risen up among us; and, that God hath visited his people."—Luke vii, 16.

FULL OF GRACE AND TRUTH.

"The Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."—Jn. i, 14. "And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ."—Jn. i, 17. "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him."—Jn. iii, 34. "For it pleased the Father that in him should all fulness dwell."—Col. i, 19.

GOOD SHEPHERD.

"I am the good shepherd; the good shepherd giveth his life for the sheep."—Jn. x, 11. "And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."—Jn. x, 16.

CHRIST THE HEAD.

"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."—1 Cor. xi, 3. "But speaking the truth in love, may grow up into him in all things, which is the head even Christ."—Eph. iv, 15. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—Eph. iv, 13. "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all."—Col. iii, 11.

BROUGHT IMMORTALITY TO LIGHT.

"Now is Christ risen from the dead, and become the first fruits of them that slept."—1 Cor. xv, 20. "Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus."—2 Cor. iv, 14. "Jesus Christ who hath abolished death, and hath brought life and immortality to light through the gospel."—2 Tim. i, 10.

IMAGE OF GOD.

"The light of the glorious gospel of Christ, who is the image of God."—2 Cor. iv, 4. "Who is the image of the invisible God, the first-born of every creature."—Col. i, 15.

ORDAINED OF GOD JUDGE.

"And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead."—Acts x, 42. "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained."—Acts xvii, 31. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body according to that he hath done, whether it be good or bad."—2 Cor. v, 10.

KING OF SION.

"Tell ye the daughter of Sion, Behold thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass."—Matt. xxi, 5. "Blessed is the King of Israel that cometh in the name of the Lord."—Jn. xii, 13. "Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."—Jn. xix, 37.

LORD AND MASTER.

"Ye call me Master and Lord, ye say well for so I am."—Jn. xiii, 13. "But be not ye called Rabbi for one is your Master, even Christ; and all ye are brethren."—Matt. xxiii, 8. "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living."—Rom. xiv, 9.

LIGHT OF THE WORLD.

"As long as I am in the world I am the light of the world."—Jn. ix, 5. "The true light which lighteth every man that cometh into the world."—Jn. i, 9. "Mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."—Luke ii, 30, 32. "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."—Jn. viii, 12.

LAMB OF GOD.

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."—Jn. i, 29.

HIGH PRIEST.

"There is one God, and one Mediator between God and man, the man Christ Jesus." "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Jesus Christ."—Heb. iii, 1. "For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners."—Heb. vii, 26.

ONE WITH THE FATHER.

"I and my Father are one."—Jn. x, 30. "And the glory which thou gavest me I have given them; that they may be one, even as we are one."—Jn. xvii, 22. "That they all may be one, as thou Father art in me and I in thee, that they also may be one in us."—Jn. xvii, 21.

PROPHET.

"Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people."—Luke xxiv, 19. "For Moses truly said unto the fathers: A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you."—Acts iii, 22. "Behold a greater than Jonas (the prophet) . . . a greater than Solomon is here."—Matt. xii, 41.

REDEEMER AND RECONCILER.

"Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus ii, 14. "For even the Son of Man came not to be ministered unto but to minister, and to give his life a ransom for many."—Mark ii, 25. "And all things are of God who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation."—2 Cor. v, 18.

SPIRITUAL COMPANION.

"For where two or three are gathered together in my name, there am I in the midst of them."—Matt. xviii, 20. "Lo I am with you always even unto the end of the world."—Matt. xxviii, 18.

SAVIOUR.

"And thou shalt call his name Jesus: for he shall save his people from their sins."—Matt. i, 21. "For the Son of Man is come to seek and to save that which was lost."—Luke xiv, 10. "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners."—1 Tim. i, 15.

TEACHER.

"We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him."—Jn. iii, 2. "And Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom."—Matt. iv, 24.

THE WAY, TRUTH, AND LIFE OF GOD.

"Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father but by me."—Jn. xiv, 6. "And this is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent."—Jn. xvii.

WISDOM OF GOD.

"But of him are ye in Christ Jesus, who of God is made unto us, wisdom, and righteousness, and sanctification, and redemption."—1 Cor. i, 30. "But unto them which are called both Jews and Greeks, Christ the power of God, and the wisdom of God."—1 Cor. i, 24.

VOICE OF GOD.

"Whatsoever I speak therefore even as the Father said unto me, so I speak.—Jn. xii, 50. "For he whom God hath sent speaketh the words of God.—Jn. iii, 34. God . . . hath in these last days spoken unto us by his son.—Heb. i, 2.

THE END OF CHRIST'S REIGN.

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."—1 Cor. xv, 24, 28.

THE SCRIPTURAL & UNITARIAN DOCTRINE OF THE SUFFERING & DEATH OF JESUS CHRIST.

It evinces the love of God for the human race.—"God so loved the world that he gave his only begotten Son." "God commendeth his love toward us, in that while we were yet sinners Christ died for us." "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things."—Jn. iii, 16.—Rom. v, 8; viii, 32.

It manifests the great love of Christ for mankind.—"Greater love hath no man than this, that a man lay down his life for his friends." "I am the good shepherd; the good shepherd giveth his life for his sheep." "For when we were yet without strength Christ died for the ungodly."—Jn. xv, 13; x, 11.—Rom. v, 6.

It is set before us as an example of love that we ought to show, should it ever be required of us.—"Husbands love your wives, even as Christ also loved the Church, and gave himself for it." "Christ also suffered for us, leaving us an example, that we should follow in his steps." "He laid down his life for us; and we ought to lay down our lives for the brethren.—Eph. v, 25.—1 Pet. ii, 21.—1 Jn. iii, 16.

His death is regarded as the seal of the gospel.—"For where a testament is there must also be the death of the testator." "When Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats." "Christ by his own blood entered in once into the holy place.—The blood of the everlasting covenant."—Heb. ix, 12, 16, 19; xiii, 20.

Christ's Suffering and Death are spoken of as making him a perfect Saviour.—"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering." "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." "For in that he himself hath suffered being tempted, he is able to succour them that are tempted."—Heb. ii, 10; v, 8; ii, 18.

The Death of Christ is to reconcile or bring us to God.—"If I be lifted up from the earth will draw all men unto me, signifying what death he should die." "And you that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh through death; to present you holy, and unblameable, and unreprouvable in his sight." "That Jesus should die for that nation; and not for that nation only, but that also he should gather together in one, the children of God that were scattered

abroad." "For Christ hath also once suffered for sins, the just for the unjust, that he might bring us to God."—Jn. xii, 32; Col. i, 12; 1 Peter iii, 18.

He died that he might redeem us from the sin of the world.—"Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." "Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." "How much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." "Who died for us, that, whether we wake or sleep, we should live together with him." "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—Gal. i, 4.—Titus ii, 14.—1 Thess. v, 10.—Heb. ix, 26.—Gal. vi, 14.

The great sacrifice of Christ is used to urge Christians to righteousness and purity of life.—"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. Ye are bought with a price; be ye not the servants of men."—1 Peter, i, 18; 1 Cor. vi, 20; vii, 23.

Christ becomes more highly loved and honoured for this sacrifice. "But we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honour." "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."—Heb. ii, 9; Heb. xii, 2; Rev. v, 9.

Christ's suffering and death are set before us as a pattern of Humility, Obedience, Patience, and Benevolence. "He humbled himself and became obedient unto death, even the death of the cross." "If when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. . . . Because Christ also suffered for us, leaving us an example that ye should follow his steps." "For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead. And that he died for all that they which live should not henceforth live unto themselves, but unto him which died for them and rose again."—Phil. ii, 8; 1 Pet. ii, 21; Heb. xii, 3; 2 Cor. v, 14, 15.

The public death and resurrection of Jesus Christ are of peculiar advantage to the Church; strengthening our confidence in his Messiahship and our immortality.—Christ said, "Thus it is written and thus it behoved Christ to suffer, and to rise from the dead the third day. And ye are witnesses of these things." "That Christ should suffer, and that he should be the first to rise from the dead, and should shew light unto the people and to the Gentiles." "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living."—Luke xxiv, 46.—Acts xxvi, 23.—Rom. xiv, 9.

HAS MAN FALLEN ?

THEY may tell us man has fallen,
 I care not what they say,
 If the morrow sees us higher
 In morals, than to-day ;
 I believe man is the symbol
 Of heaven and of God,
 That his home's the starry palace,
 His throne of prayer the sod.

I'm thrill'd with all that's beautiful,
 With all that's sweet and mild,
 With ocean's foaming eloquence,
 The laughter of a child,
 With all love's golden sympathies,
 With all that's felt and seen,
 With thoughts that proudly picture
 The joys that once have been.

With fountains and with rivers,
 With mountains ever dear,
 And the valleys proud with flowers,
 As though we had heaven there ;
 Then why should hearts be broken,
 And cheeks grow pale and thin,
 And the outward looks betoken
 The fearful pangs within.

Oh why should man be weeping,
 When earth with beauty teems,
 And the night's cold stars are pregnant
 With everlasting themes ;
 'Tis the rage for gold and power,
 That makes the toiler pine,
 And his home a sphere of darkness,
 That God ordain'd divine.

I believe in all that's noble,
 That man is not accursed,
 That souls are now as beautiful
 As when creation burst ;
 And men feel that pure glory,
 Which time can never dim,
 And the glowing burning beauty,
 Of Freedom's golden hymn.

THE GREAT HIGH-ROAD.

THERE's a path stretched out before us,
 Shall we tread its chequered way ?
 Will the mists that o'er it hover,
 As we progress, melt away ?
 Why stand doubting or inquiring ?
 Let us forward in our might,
 And ascend that path of Duty—
 Mount the great high-road of Right.

Some may scoff at our endeavour,
 And look down with scornful face,
 As, with every nerve in motion,
 We press past them in the race.
 Shall their puny efforts shake us,
 When a moment but in sight,
 And the next are left behind us
 In the great high-road of Right ?

What though cares and conflicts wait us
 E'en at every step we take ;
 If the right path we are taking,
 Let's endure them for its sake.
 There remains this consolation,
 Stronger than the world's despise,
 That the sky will one day brighten,
 If we keep the path of Right.

Prejudice, deceit, and anger,
 To ingratitude allied,
 May, with foul insinuations,
 Try to tempt our steps aside—
 Shall we heed their machinations,
 And sit down in hopeless plight,
 When a thousand voices urge us
 Still to keep the path of Right ?

Though our lot in life be humble—
 Though nor wealth nor grandeur wait
 To attend our every footstep,
 And guard off the stings of fate.
 Honour, virtue, and kind feeling
 Shed a more enduring light
 Than can either wealth or station,
 If we keep the path of Right.

If we conquer wrong and passion—
 Keep our hearts from worldly sin—
 Triumph o'er the foes without us,
 And subdue the foes within—
 Noble acts will make us noble,
 Arm our souls with moral might ;
 E'en as others gone before us,
 Who have kept the path of Right.

There's a great high-road before us,
 Let us keep it, on—right on—
 Through the worst that can befall us,
 Yielding up our strength to none.
 More than human—almost godlike,
 Thus the soul that takes its flight,
 And sits down amidst the angels
 Up the great high-road of Right.

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